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## Contributed Notes.

### A NEW PATÊSI OF AŠUR.

We owe what little knowledge we possess of the early rulers of Assyria, before it became an independent kingdom, for the most part to the inscriptions of the later kings who repaired or rebuilt the temples founded or restored by those early rulers. Thus we learn that before Assyria had kings its rulers were called *patêsi*, or *išakku*. The title, at any rate in Babylonia and Susa, implied subordination to a king.

The date at which this state of things prevailed may be determined from the inscription of Tiglath-Pileser I., who, in col. vii, l. 49,<sup>1</sup> states that Šamši-Adadi, son of Išme-Dagan, was *patêsi* of Ašur and had built the temple of Adad at Ašur, 641 years before the time of Ašur-dân. Now, Ašur-dân was Tiglath-Pileser's great-grandfather, and so Šamši-Adadi may be put at 1820 B. C. His father, Išme-Dagan, was also *patêsi* of Ašur, according to Tiglath-Pileser I. Hence we may date him about 1840 B. C.

Erišum, *patêsi* of Ašur, son of Hallu, *patêsi* of Ašur, has left an inscription on bricks from the old city of Aššur. It is impossible to date these rulers.<sup>2</sup> Samši-Adadi, *patêsi* of Ašur, son of Igur-kapkapu, who is not called *patêsi*, has left two inscriptions. These cannot be dated.<sup>3</sup>

Quite lately Pater V. Scheil has published an inscription, of some king probably, recording his restorations of the temple Ħaršag-kurkurra, which had been restored by Erišum and previously built by Šušpi-aibi. As both these rulers are called *šangû* of Ašur, and as Erišum is probably the *patêsi* named above, we may regard *šangû* as an alternative title to *patêsi*, and add Šušpi-aibi to the list of *patêsis*.<sup>4</sup> The same inscription mentions yet another *šangû* of Ašur, whose name ends in *li*. Dr. Peiser proposes to restore the name to Sulili.<sup>5</sup>

This scanty list may now be increased by at least one more name, perhaps by three names. The small text here published was put together by me from three small fragments registered in the British Museum as K. 8805, K. 10238, and K. 10888. About half the obverse and a trace of most of the lines on the reverse are all that is now preserved. In its present condition the tablet is  $3\frac{3}{4}$  inches long,  $3\frac{1}{4}$  inches broad, and from  $\frac{3}{4}$  to  $1\frac{1}{2}$  inches thick. It is of a yellow-brown color. The lines of inscription are separated by division lines ruled across the tablet. The style of writing is only slightly archaic. Hence the inscription may be a copy from an older original.

<sup>1</sup> See *KB.*, Vol. I, p. 42.

<sup>3</sup> *Ibid.*, p. 2, notes 1 and 2.

<sup>2</sup> *Ibid.*, p. 2, note 3.

<sup>4</sup> *Recueil des Travaux*, 1900, p. 156.

<sup>5</sup> *Orientalistische Literaturzeitung*, 1900, p. 476.

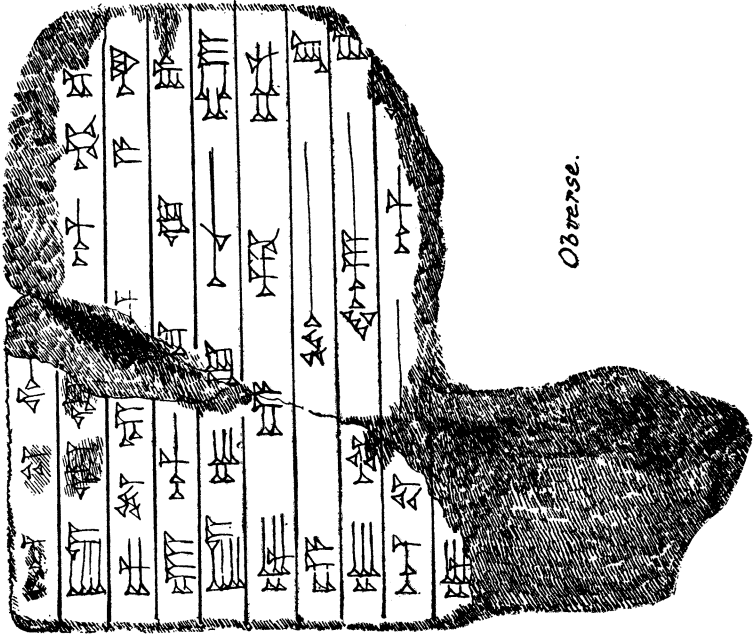
The inscription seems to have been written for one Šamši-Adadi, who seems to have been a *patêsi* of Ašur. This may have been stated in the first line, but no trace of the words is now preserved. From the second and third lines it seems that he was the son of a *patêsi* of Ašur, whose name I provisionally read Bêl-upaḥḫir. He seems to have restored the temple of NIN-KI-GAL, or Allatu, the goddess of the under-world. This temple had been built by Ikunum, *patêsi* of Ašur, son of Erišum, and had fallen into disrepair. Hence we have this genealogical sequence: Ikunum, son of Erišum, son of Hallu; and all three were *patêsis* of Ašur.

Until the discovery of a duplicate, or the finding of the same names in another connection, I should attach no great importance to the reading of the name in l. 2. The tablet appears to have had KI-KI after šá; the signs are now very like the undoubted KI in l. 3. But both have suffered greatly, probably from an injudicious attempt to clear out the incrustations of silica with a sharp point. Several other characters have been dug out in this way, especially the first sign AN, in l. 1, and GAL at the end of l. 3. There is ample room for a character after the second KI and before AN, but the space is not greater than may have been left blank originally. Such a name as KI-KI-AN-EN-LIL has no parallel that I am aware of. But the sign TUL may have originally been written, and the resemblance to KI may be due to misguided efforts to excavate. Now, in V R., 44, 5cd, we have the name TUL-TUL-AN-GIŠ-ŠIR, rendered by Šamaš-upaḥḫir. Hence, TUL-TUL-AN-EN-LIL would be read Bêl-upaḥḫir. If this reading be confirmed later, we should have a second Šamši-Adadi, son of Bêl-upaḥḫir, to place in the list of *patêsis*. At any rate, it is very unlikely that the name in l. 2 could be a variant of Išme-Dagan. Nor is it likely that we are to identify him with the Šamši-Adadi, son of Igur-kapkapu. So that, however the name in l. 2 be ultimately read, there seems to be good reason to add a second Šamši-Adadi to the list of *patêsis*.

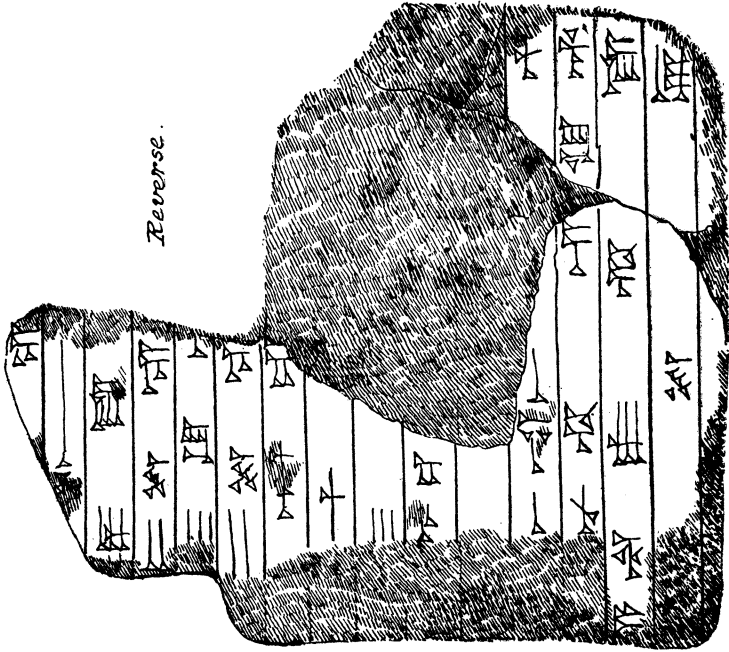
It is worthy of remark that the proper names have no determinative before them, and that both Ikunum and Erišum have the final *m*, so characteristic of Babylonian names in the time of the first dynasty of Babylon. To this period belong the names of V R. 44.

The reverse may have referred to the restoration of some other temple, which someone built (*epušu* in l. 2); and which someone else, son of someone (*mâr ša* in l. 3), *patêsi* of Ašur, repaired; and which Ikunum (l. 5), *patêsi* of Ašur, also rebuilt. But the last two lines, "to its place let him restore," seem to suggest that, as so often in similar restoration inscriptions, Šamši-Adadi repeats the facts on the obverse, with an injunction to the future ruler who finds his inscription to respect it and, imitating his pious work of temple restoration, to restore also the inscription to its old place. The use of *ša* after *ašri* points to a feminine word for temple or inscription. Perhaps it referred to the image of the goddess. There is not a trace of *lu* at the beginning of l. 15. We might restore *u-têr*. Then the writer would say, "I returned" the thing, whatever it was, "to her place."

*Æ 8805 + K 10238 + K 10888.*



*Obverse.*



*Reverse.*

The whole inscription, in its fragmentary condition, must remain obscure in many points, and can only serve as an indication of things to be looked for. But even these scanty hints may fit in with the slowly accumulating mass of information concerning the early times of Assyria under Babylonian overlords. It is precisely in the times of the first dynasty of Babylon that we have the earliest cuneiform mention of Assyria; see King's *Letters of Hammurabi*, Vol. III, pp. 4 sq.

## TRANSCRIPTION.

The inscription reads, as far as I can make it out (restorations in parentheses):

| <i>Obverse.</i>                        | <i>Reverse.</i>                 |
|--|---------------------------------|
| 1. (ilu) Šamši-(Adadi, patêsi,<br>mâr) | 1. (pa-te)-si (ilu Ašur)        |
| 2. ša KI-KI-ilu-EN-L(IL)               | 2. (e)-pu-(šú) . . . . .        |
| 3. pa-tê-si ilu A-šur                  | 3. mâr ša . . . . .             |
| 4. bît ilu NIN-KI-GAL                  | 4. (p)a-te-si . . . . .         |
| 5. ša I-ku-nu-um                       | 5. I-ku-nu-(um) . . . . .       |
| 6. mâr E-ri-šum                        | 6. pa-tê-si . . . . .           |
| 7. e-pu-šú                             | 7. . . . šame . . . . .         |
| 8. i-na-aḥ-ma                          | 8. . . . .                      |
| 9. ilu Šam-ši-Adadi                    | 9. mâr . . . . .                |
| 10. mâr . . . . .                      | 10. . . . .                     |
|  | 11. . . . .                     |
|  | 12. . . . i-na . . . . .        |
|  | 13. . . . . nu ḥu . . . . ki-ti |
|  | 14. a-na aš-ri-ša               |
|  | 15. (lu)-te-ir                  |

C. H. W. JOHNS.

QUEENS' COLLEGE,  
Cambridge.

## NOTES ON CERTAIN PASSAGES IN HOSEA.

CHAP. 2:8. לִבְנֵי הַנֶּחֱשׁ וְהַרְחֵק אֶת־גִּדְרָהּ.—In this verse, following the suggestion of previous commentators, we should probably read רִכְבָּה “Behold, I am about to hedge up her way with thorns.” The figure is evidently taken from the life of a shepherd and his sheep. It is very common in the East to put thorns and the branches of thorny trees (especially the acacia) along the sides of fields, by which sheep are driven to pasture, so that they may not wander in. In the second clause of the verse should we not retain the reading of MT., and translate a sheepfold”? Cf. Numb. 32:16 and 24:36, and the Arabic جديرة and build a sheepfold.” The thorns by the roadside would keep the sheep from wandering on their way to pasture; the sheepfold would at night afford protection, besides preventing the sheep from wandering away in the darkness.